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For Zion's Herald.

THE NEGRO PREACHER—HENRY EVANS.

In Bishop Capers' interesting auto-biography, he refers to some of the "Black Preachers," as they are called, and many of whom are met with at the South. Henry Evans, of South Carolina, was one of these useful men.

Evens was, by general consent, the father of the Methodist Episcopal Church, white and black, in Fayetteville, N. C., and the best preacher of the time, in that region. He became literally the greatest orator of the place; and strangers, passing the Sabbath at Fayetteville, very generally sought an opportunity of hearing him preach. Evens was a Virginian, and said to be a free born, a shorned Methodist, and when quite young he became a Christian, and a Methodist, was and licensed to preach.

While a young man, he resolved to remove to Charleston, S. C., and on his way, stopping at Fayetteville he commenced preaching to the colored people, and with great success. The town was much interested, and those who did not like him, left him this privacy, when withdrawing to the neighboring hills, he held religious meetings in the woods, and changed his appointments from one place to another. No law was violated by this course, and the council effectually eluded, the mob, the bazaar, took up the opposition. These he also workflow, by the same system of changing his appointments, and, when searching for him, he was preaching somewhere else.

Happily for Evans, and the cause of evangelical religion, his honest countenance, and holy, earnest pleadings were soon plainly strengthened and confirmed by the fruits of his pious labors. One after another began to discover that their servants were not made worse, but wonderfully better, by attending his exhortations. The effect, too, on the public morals, began plainly to be seen in their opposition, from the evident change in public opinion, and the Negro Preacher was permitted to declare the truth in Fayetteville.

At this period there was no church in the town, and but one congregation, Presbyterian, who worshipped in the State House, under which was the market. There was plainly no need to preach to the colored people but Evans, and not a few of the whites began to imagine that the preaching, so beneficial to their servants, might do good also. At first, seats near the pulpit were appropriated to them, but these soon became insufficient, and the crowd took possession also of the rear ones. The negroes seemed likely to lose their beloved preacher.

Next, the place was included in the neighboring circuit, a Methodist Episcopal Church here constructed, and thus Methodism introduced into Fayetteville. Whenever Evans preached, there was no room for the blacks; and to accommodate both classes, the weather boards were knocked off, and sheets added to both sides of the house, the windows being then closed, but leaving the pulpit. It was Bishop Capers' habit to have a meeting with the colored congregation in the church every Sabbath, immediately after morning service. On the Sunday before the death of Evans, the little door between his humble stool and the chancel, where the Bishop stood, was opened, and the dying preacher entered to bid his people a last farewell. He was too feeble almost to stand up, and supporting himself by the altar railing, he said: "I have said my last word to you; it is this, *None but Christ*. Three times have I had my life in jeopardy for preaching the gospel to you; three times I have broken the ice on the edge of the water and swam across the river to preach the gospel to you. And now, if in my last hour I could trust to that, or to anything else but *Christ crucified for my salvation*, all should be lost, and my soul perish forever." Servants of God, well done! Hallowed be the memory of such a faithful preacher of Christ.

The Clove, July 15, 1859. G. P. D.

For Zion's Herald.

CONSTITUTIONALITY OF A PROHIBITION RULE AGAINST SLAVERY.

It is objected 3dly, That for the Gen. Conference to enact a prohibitory Rule against slaveholding, without resorting to the Restrictive Rule process, would be to institute a new term of membership in opposition to the constitution. By a "term of membership," is understood something authoritative required in order to become a member of our church, or in the continuance of that membership. The objector is understood to assume that all such terms of membership are contained in the General Rules, commonly embodied in our ecclesiastical constitution; and that this instrument for the General Conference has no authority to make any changes in the General Rules.

On the part of the author, it is admitted that the General Rules do not contain any such term.

But Rev. H. L. Kinsey, endorsed by Dr. Stevens, has this to say: "We have

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Poetry.

For Zion's Herald.

SUNSET.

The quiet hour of rest—mark its golden gleams,
Now hush'd on all the hills, and on the calm blue streams.
I have seen the noise and bustle of the nation's Jubiles,
The roar of the cannon; the flag of liberty
Was waved in peacock beauty high o'er the jostling throng,
And its glory has been justly praised, in many a speech and song.

But not for me the bustle of a noisy, thankless crowd,
The restlessness waiting to and fro, the shouting crowd, and load;

My heart is over fromning the noise world away,
And my spirit ever thirsting for a brighter, purer ray;

So I've wandered with the sunset to the spot where no man tar,

For there I loved so fondly are calmly sleeping hours;

Sweetest little graves before me, and one with manhood's form.

Here sits he, longing, who once with life were warn'd,

The world hath long forgotten that these were his own;

But not so with a mother, though years on years have flown:

Still in her heart engraves each cherishing feature lies,

She hears the dead loved voices, and marks the learning eyes.

Sleep on! sleep on my loved ones! sleep on your peaceful b-

ellows!

For such a sign of sorrow, no bitter tears are shed,

O! many a heart is breaking, with anguish allmost,

And many a mother mourns to some wanderer from her fold;

But you, my dears, my darlings! save from the power of sin,

For lo! "the Everlasting Arm" have ope'd to take you in!

And though my heart is lonely, and I leave you, every one,

I would fain be able to take you to my bosom, now!

Let us be father, mother, to thy jewels fair!

And I am hoping, prayng, that I may meet you there,

And when it's sunset cometh, like that o'er yonder hill,

Then may such heavenly beauty mark thy dawning skirt.

Springfield, Mass., July 6.

B. D. HALL.

For Zion's Herald.

GIVE US THIS DAY OUR DAILY BREAD.

Father, by whom in whom we live,

These meed bodies thou didst give,

Let all their wants by thee be fed,

Give us this day our daily bread.

All in want, or pain, or care,

He fed us of general feast to share,

May they to thy table led,

Give them this day their daily bread.

To thee again our prayer we lift,

From whom descends each perfect gift,

Unto our longings made be given,

Thy Word, the living bread from heaven.

Those that in superstition groan,

And asking, bread receive a stone;

Thy truth, O Lord, before them stand,

Give them this day their daily bread.

Father, in thine image made,

Our souls look up to thee for aid;

Rain down upon us from above,

The heavenly manna of thy love.

The souls with full salvation bless,

That hunger after righteousness,

Thy Holy Spirit on them shed,

Give them this day their daily bread.

For Zion's Herald.

"Mother, I don't want that star at all," said Charley with a serious effort; "that is if Henry can get it. I'm going around now, if you'll let me, to have him show the arithmetic, and to ask his mother to arrange, if possible, so that he can attend school constantly, the next six weeks."

Mrs. Colton's consent to the latter arrangement was easily gained, especially when Charley began to promise to assist in doing the errands after school hours. The obstacle in arithmetic was cleared away, so that the two rivals started on their friendly race with a fair and equal start.

Henry had beaten the head of the class just the same length of time that Charley had been, before him, when three weeks before examination, he was taken sick.

It would be difficult to say which of the two classes was the best, as far as the number of boys in each was concerned; but the former was the more interesting, the President, and with some words of explanation, succeeded to come, as he said, the highest, and then went to Charles Morris, for punctuality of attendance, proportion of deportment, and success in scholarship.

There was a moment of almost breathless attention through the crowded audience, as Charley walked to the foot of the platform, and was seen to address a few words to the President. Those who were nearest could hardly hear him say: —

"Sir, — I think it would be right, sir," said Charley, "to beg you will give it to Henry."

"In that case, you must give it to Henry," said the President. "Honor Colon is come to you."

Henry, unprepared what was going on, advanced, his pale face flushed with wonder and excitement. Charley, stooping down, fastened the star upon his breast, and then supported him back to the seat. The boy approached him, and then, with a deep joy that earth rarely can give—the joy of obedience to the precept.—"In honor preferring merit, and in merit preferring virtue, and he found a full reward for the sacrifice of his ambition. Coveting earnestly the best gifts, he had found in the spirit of brotherly kindness, a more excellent way." —N. Y. Observer.

For Zion's Herald.

THE BELIEVER'S REFUGE.

A most fascinating, popular stretch of way as far as this eye can reach, is the broad horizon, in which no tree, nor stone, nor stone is visible, where naught meets the gaze but the tall grass waving in the breeze, bending, rising and rolling to and fro, like the waves of the ocean after a tempest, a beach of sand, a shore of stones, a bank of flowers, a dark night, whose vast columns of smoke mount up to heaven and march on with the speed and fury of the whirlwind, must be an awful and sublime sight. Many years since, a young New England farmer, and a popular伸展者, was induced, as far as his eyes could see, to walk along the slow increase, and sold his little farm and to advanced, Charley, stooping down, fastened the star upon his breast, and then supported him back to the seat. The boy approached him, and then, with a deep joy that earth rarely can give—the joy of obedience to the precept.—"In honor preferring merit, and in merit preferring virtue, and he found a full reward for the sacrifice of his ambition. Coveting earnestly the best gifts, he had found in the spirit of brotherly kindness, a more excellent way." —N. Y. Observer.

For Zion's Herald.

POOR TRAY.

Animals sometimes have bad habits, and thereby gets into scrapes, as well as human folks. We were quite well acquainted with a dog's name in the town of New York, named "Tray." He was once caught in a trap, and was set free, but ran out and bark furiously at every thing that passed in the road near the house, which, although not injurious to any one, was very ill-mannered.

He was a good scholar, and but for his sickness, would have beat at the head of all his classes.

The faculty, President replied, said:

"The star you have earned, you should retain the star as you have literally fulfilled the conditions prescribed."

"It would be right, sir," said Charley, "to beg you will give it to Henry."

"In that case, you must give it to Henry," said the President. "Honor Colon is come to you."

Henry, unprepared what was going on, advanced, his pale face flushed with wonder and excitement. Charley, stooping down, fastened the star upon his breast, and then supported him back to the seat. The boy approached him, and then, with a deep joy that earth rarely can give—the joy of obedience to the precept.—"In honor preferring merit, and in merit preferring virtue, and he found a full reward for the sacrifice of his ambition. Coveting earnestly the best gifts, he had found in the spirit of brotherly kindness, a more excellent way." —N. Y. Observer.

For Zion's Herald.

THE GREAT CONSUMPTIVE REMEDY.

Dr. J. A. L. HARRIS, of Boston, has invented a new and powerful remedy for consumption, which has been tested by the most eminent physicians in Europe and America, and has been pronounced to be a great success.

It is a simple preparation, and is easily administered.

It is a safe, simple, and efficacious remedy.

It is a safe, simple, and efficacious remedy.